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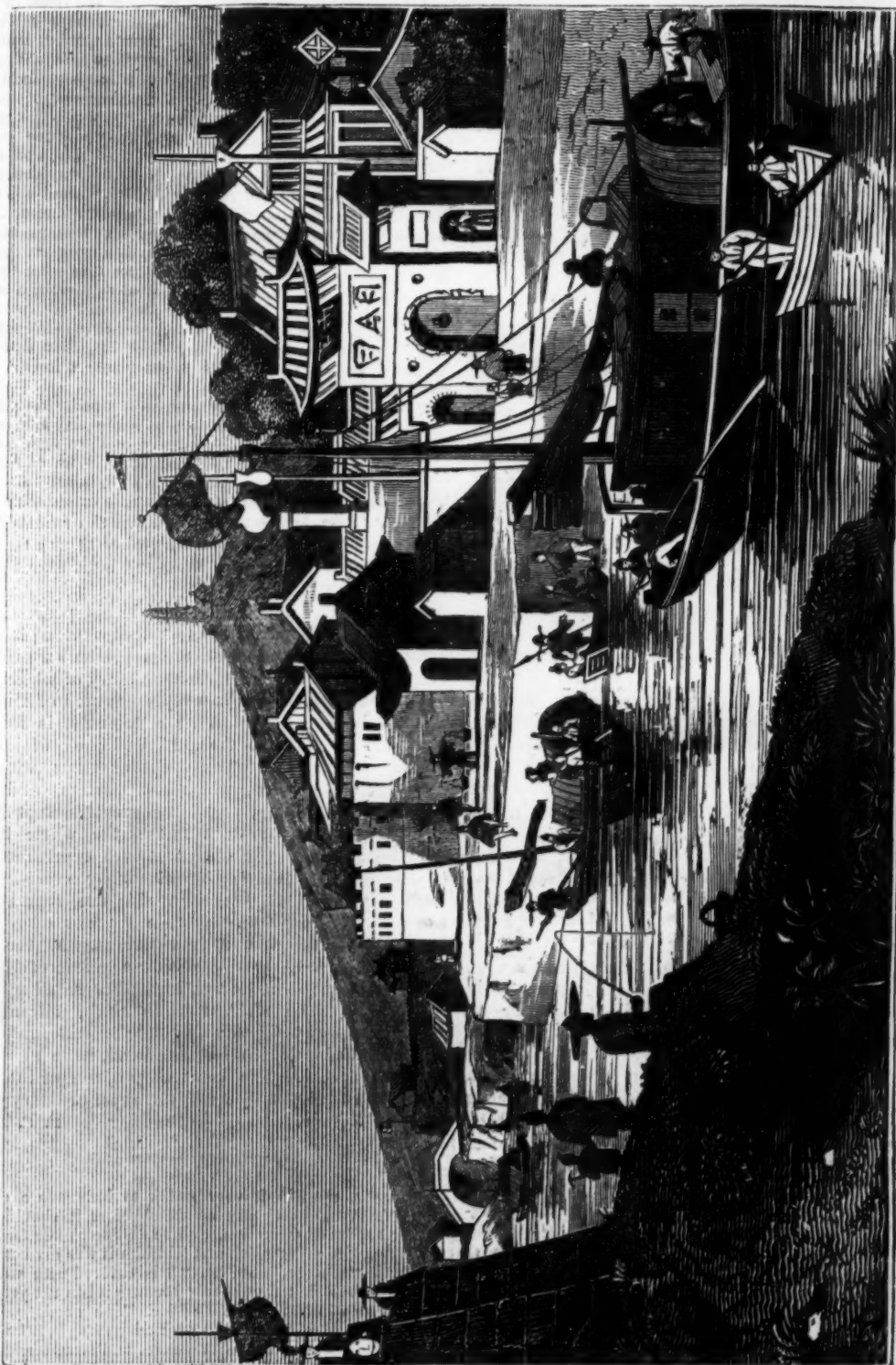
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MANNERS AND CUSTOMS OF THE CHINESE.—MILITARY AND COMMERCIAL STATION

MANNERS AND CUSTOMS OF THE CHINESE.

No. II.

MANUFACTURES AND PRODUCTS.—MILITARY STATION.—TEMPLES.—SUPERSTITIONS.—BOATS.—PAGODAS)

THE accompanying engraving gives us a sketch of the entrance of the river at Yang-Tseou, in the province Chê-Keang, which is situated on the eastern coast of China. The province of Chê-Keang is one of the most flourishing in China, and is supposed to derive its name from the river Chê-Keang. The people are described as being very industrious, trading to all parts of the empire; that literature and the arts prevail very generally among them; that they produce silks of every kind, cotton, lead, and paper; and that the country abounds with salt, coals, iron, and even gold.

Yang-Tseou, which is situated at the mouth of the river, is a military station, and the original of our Engraving (which is copied from one of Mr. Alexander's illustrations of China) has been so faithfully drawn, in respect to what is peculiarly Chinese, that one seems to be actually on the spot. The two buildings, one on the left, whereon the national flag is flying, and the other (with windows, immediately opposite, are military forts. The building within the wall is a military temple, divided off into several departments, in each of which are placed representations of one or more of the fabulous gods of the country; it also contains a public hall, wherein the priests dine together*, and probably, rooms for the use of the commander of the fort. Over the principal entrance is the inscription YUE-LING-JIH. *Yue-ling* implies a certain period in the year, but having the word *jih*, 'day,' following, its import is not very clear. The building in front of the wall is a small temple in which offerings are presented, probably to the attendant deity of the temple. The little building adjoining, is where paper-offerings are burnt, by those who sail from the port to any great distance, or on their return, or when a favourable wind is desired. These minor temples being on the outside of the enclosure of the larger temple, persons can at all hours invoke the deities, whether the chief temple be open or not. These burnt-offerings are supposed to be passed into the invisible state, for the use of the spirits of the departed. They chiefly consist of paper made up into the form of wearing-apparel, houses, and furniture, but more frequently into those of boats and boatmen, and are offered for the purpose of exciting, or influencing, those spirits to be propitious to the party offering them. All boats on passing a temple salute it by sounding the gong, or by burning offerings of paper. If this ceremony be omitted, and any calamity befall the boat or its inmates, it is attributed to the anger of the gods on account of the omission.

The larger vessel is of that class called by Europeans *chop-boats*, *chop* signifying a *permit*; hence such boats should be called permit-boats, or vessels. They are so built as to form two or three rooms, and gentlemen go in them to and from Canton; on other occasions these boats carry goods between one port and another. The second sized vessel is a fishing-smack, in which whole families live together all the year round. The upper part is so constructed as to slide one part within the other, and thus, by the aid of a head-piece, they effectually keep out foul weather. The little boats are commonly called *Tsu-Ked*, 'egg

boats,' which are generally skulled by women, not unfrequently with infants at their backs. The figure with two baskets suspended from a bamboo, shows the manner in which pedlars, and retail dealers in general, as well as porters and others, carry articles of light burden.

On the top of the adjacent hill is erected a six-story *Tā*, or 'pagoda,' with a house for the resident priest. The Buddhists were the introducers of this kind of building. In each story they place the image of a god. On the days kept in honour of these gods, the *Tā*, or 'pagoda,' is illuminated, and hence becomes an object of notice and attraction wherever it can be seen. According to the notions of the *Fung-shwūy*, professors of a kind of *geomancy*, deduced from the climate and aspect of the country, &c., these buildings are said to be the cause of great prosperity to every place from whence they can be seen; hence they are generally built on an eminence like the one under notice, or near rapids, to prevent calamity, or at the commencement of a town which is rising into notice.

Dr. Morrison informs us, "that some *Tā* consist of three, five, seven, nine, and even thirteen stories; that they are very common in the interior of China; and are generally placed on some eminence, often on the tops of high hills. Withinside they are hollow, having windows in each story, and often a winding staircase leading to the top, contained in the wall of the building, like the Monument of London, which is, indeed, a kind of *Tā*. The pagoda, half-way to Kwang-poo, where European ships moor, is called *Chih-kang-tā*. The Second Bar pagoda, a spire known to all those who have visited China, is called *Sze-sze-yang-tā*, 'The lions' foreign pagoda;' or *Shih-le-tā*, 'The grinding-stone pagoda.' *Pa-chow-tā*, is a famous pagoda in the province of Canton, built about A. D. 1600."

The writer of this article has in his possession a print, which he obtained at a temple at Canton; it measures several feet in length, and represents a pagoda, consisting of seven stories, in each story of which, except the fourth, is placed a representation of Budha. The whole building, with its ornaments, is formed from the contents of the Buddhists' book of incantations, or prayers. The flight of steps, with its chequered pavement, window-supporters, and the front of the building, contains characters, kept separate or distinct by faint lines; the whole being very legible. On the basement is a representation of the goddess Kwan-she-yin, sitting cross-legged on the water-lily. On each side are representations of Budha priests, erect, in the act of repeating the King, or book of incantations. At the foot of the altar of Kwan-she-yin is a priest of Budha kneeling in his sacred dress, formed of small squares of deep red and white woollen cloth, alternately. Even the bells, which are suspended from each story, intended to be acted on by the wind, have also characters on them. The book of prayers, or incantations, when printed by itself, forms an ordinary sized Chinese volume.

P. P. T.

THE WALL thought it very unfair to influence a child's mind, by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so," said he, "it is covered with weeds?" "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries." — COLERIDGE.

* At a temple near Canton, upwards of 300 priests annually dine together in one hall.

THE ABBEY OF GLASTONBURY,
SOMERSETSHIRE.

I.

Few and dilapidated as are now the remains of the once magnificent Abbey of Glastonbury, various circumstances tend to invest them with a high degree of interest, and to attract visitors to the spot which they occupy. As ruins, they are very picturesque, and independent of the instruction they convey to the architectural student, as specimens of our early English taste and art, it should be remembered that these fragments are the last reminiscences of an abbey, which, according to tradition, was the earliest of its kind in our island,—which, in different ages of the church, has afforded to some of the most learned and pious of their day a retreat and asylum whilst living, and a resting-place for their mortal remains when they were no more,—and which enjoying, with the exception of Westminster Abbey, the most splendid patronage and revenue of any similar establishment in Europe, for centuries held a distinguished place in the ecclesiastical annals of Britain. No doubt, these historical remembrances have their weight with some who visit the ruins; but I imagine the majority of those who now resort thither, are influenced rather by a desire, in many instances it is to be feared, not altogether free from superstition, to witness the extraordinary property of the long-famed Glastonbury Thorn. For my own part, I confess that, though by no means insensible to the other attractions of the place, the thought which would there chiefly occupy my mind, would be that I was then probably viewing the very spot on which stood the first Christian church erected in this country.

The early introduction of Christianity into Great Britain is one of those events in our history which are veiled in considerable obscurity. "We see," says our excellent church-historian, Fuller, "little certainty can be extracted who first brought the Gospel hither; 'tis so long since, the British church hath forgotten her own infancy, who were her first godfathers. We see the light of the word shined here, but we see not who kindled it*." It is certain, however, that this light had shone amongst us in primitive purity, some time before it had been anywhere darkened by the vain superstitions of popery, and long before the bishop of Rome had usurped any authority in the land. The honour of first evangelizing England has, indeed, been confidently ascribed to various individuals, and amongst others to Joseph of Arimathea. As those legends which attribute this work to Joseph, have a particular reference to Glastonbury, and may be at least amusing to readers in general, it may be well to give an outline of their contents in the form in which they are collected by Collinson in his *History of Somersetshire*†.

When St. Philip the apostle, after the death of our blessed Saviour, was in Gaul, promulgating the doctrine of the Christian Religion, he was informed by certain refugees, that all those horrid superstitions which he had observed in the inhabitants of the country, and which he found so much labour and difficulty in overcoming, originated from a little island, at no great distance from the Continent, called Britain. Thither he immediately resolved to extend the influence of his precepts, and in the place of barbarous and bloody rites, long exercised by bigoted and besotted Druids, to introduce the meek and gentle system of Christianity. Accordingly he despatched twelve of his companions and followers, and appointed Joseph of Arimathea, who not long before had taken his Saviour from the cross, to superintend the sacred embassy. Britain was wild and

uncultivated, its inhabitants rude and inimical to strangers; yet withal its king Arviragus could foster a few itinerants, whom he knew not how to hate, nor wished to love. In consideration of their hard and laborious journey, he disposed their habitation in a small island then waste and untillaged, and surrounded by bogs and morasses; assigning to each of the twelve a certain portion of land called a hide, sufficient for one family to live upon, and composing in all a territory denominated to this day, THE TWELVE HIDES OF GLASTON.

This spot was, at that early period, called by the natives YNISWYTRYN, or the Glassy island‡, either because its surface represented a *glasten* or blue-green colour, or because it abounded with the herb called *glast*, or woad, with which they were used to tinge their bodies.

Here, according to the monastic annals, St. Joseph erected to the honour of the blessed Virgin Mary, of wattles and wreathed twigs, the first Christian oratory in England.

It must immediately strike us how much there is mixed up in these statements, which, if not actually absurd in itself, is certainly the fabrication of after-times, so that it is scarcely possible to imagine that any portion of them can be true. In most of those points of history which have been blended and interwoven with fond and foolish fables, it is possible to trace at least some ground-work, on which cunning and superstition may have raised their ridiculous superstructures. But really, in the present instance, we cannot discover anything like a probability to commence with. What connexion there could possibly have been between Joseph of Arimathea and our island, and what could have given rise to the idea of his having been the first to preach the Gospel amongst us, it is difficult to conjecture. Nor, indeed, would it have been worthy of serious notice, if it had not been more than once made use of as a fact of some weight in the history of the English church. But it is curious that the English bishops, at the council of Basil, in the year 1434, claimed precedence before those of Castile in Spain, on the ground of "Britaine's conversion by Joseph of Arimathea§." And, what is infinitely more extraordinary, even our protestant Queen Elizabeth, and Archbishop Parker, ventured to claim Joseph as the first preacher of Christianity in England||.

Be this, however, as it may, there is one point in the history which seems to bear on it something more of the stamp of truth than the rest, I mean the claim which is set up for Glastonbury, that the first Christian church was there erected. "This tradition," observes Mr. Southey, "may seem the more deserving of credit, because it is not contradicted in those ages when other churches would have found it profitable to advance a similar pretension¶." There can, indeed, be no doubt that this tradition was one of the great causes of the high patronage and rich endowments which the abbey possessed from a very early period: and we may rest assured, that if in behalf of any other church in England an equal claim could have been advanced to the assumption of such titles as those conferred on Glastonbury, as "the first ground of God;" "the first ground of the saints in England," and "the rise and fountain of all religion in England**," such a manifest advantage never would have been conceded to this establishment without many a struggle. It may also be observed by the way, that the description here given of the character of the sacred edifice, being formed of wattles and wreathed

‡ In after-times it received the fancied name of Avalon, or the Isle of Apples, or the land where Avalloc, a British chief, first pitched his residence. The Saxons finally called it Glastenbyri.

§ FULLER'S Church History, b. iv.

|| SHORY'S Sketch of the History of the English Church.

¶ SOUTHEY'S Book of the Church.

** See CAMDEN'S Magna Britannia; GLASTONBURY.

* FULLER'S Church History.

† To this work we are greatly indebted for the present paper.



ST. JOSEPH'S CHAPEL; PART OF THE REMAINS OF GLASTONBURY ABBEY.

twigs, agrees well with the general nature of the buildings in this country at that rude period.

The next event presented to us in the history of Glastonbury, is the erection of a more substantial structure in the place of this humble and primitive chapel, which had then fallen into decay. This is described as having taken place under the auspices of Phaganus and Diruvianus, two Christian missionaries, whom Eleutherius, the twelfth bishop of Rome, is represented as having sent over into this country at the request of King Lucius, to re-illuminate the expiring embers of Christianity in the land. Lucius seems to have reigned, if, indeed, there were such a British king, about the year 180. These missionaries are also said to have built another oratory on the summit of the hill now called the Tor, and dedicated it to St. Michael the Archangel, "that he there might have honour on earth of men, who, at the command of God, should bring men to eternal honours in heaven."

In the year 439, we are told that St. Patrick, the patron saint of Ireland, visited the holy spot, and that he repaired the two chapels before erected. It is added, also, that he disciplined the body of clergy into something of a monastic society, and became himself the first Abbot. St. Benignus, his successor in the see of Armagh, is represented as following his example, in returning to this place, then newly named Avalon, where he presided over a few religious till his death. About the year 530, St. David, Archbishop of Menevia, accompanied by seven of his suffragan bishops, took a journey to Avalon, and expended large sums of money in adding to the buildings of the church. St. David was uncle of the renowned king Arthur, who in his time, (A.D. 543,) having been mortally wounded in the rebellion of his cousin Mordred, at the battle of Camlan, was carried to this abbey, that he might prepare himself for his departure out of life in the society of the religious, and be interred amongst such a number of saints as had reposed there from the beginning of Christianity:

and accordingly, on his death, his body here found a grave*.

In the year 605, this establishment was formed into a still more regular society, by the famous St. Augustine, who was sent into England by Pope Gregory the Great, to convert the heathen Anglo-Saxon inhabitants of Britain. Twenty-five years after this, St. Paulinus, Bishop of Rochester, resided in the monastery, and was a great benefactor to the abbey, which he considerably enlarged. He also built the old church with timber, and we are told covered it without, from the top to the bottom, with lead. About this period, also, the place adopted the name of Glasteinbyri, by which title, with little variation, it has been since known.

Celric, Ceolwulph, Kenwalch, Kentwine, Cedwalla, and other kings, were in their day liberal benefactors to the establishment, and enriched it with valuable lands and possessions. But when King Ina ascended the throne of the West Saxons, he excelled all his predecessors in his munificence. He, in the year 708, pulled down the old ruinous buildings of the monastery, rebuilt it in the most sumptuous and magnificent manner, and dedicated it to the honour of Christ, and of the Apostles St. Peter and St. Paul; "adorning the edifice with a costly chapel, garnished

* The following account of the opening of the grave of Arthur, in the reign of Henry the Second, 640 years after he was buried, is taken from Camden's *Britannia*, as he gives it on the authority of Giraldus Cambrensis, "an eye witness." "When Henry the Second, King of England, had learned from the songs of the British bards, that Arthur, the most noble hero of the Britains, whose courage had so often shatter'd the Saxons, was bury'd at Glasseybury between two pyramids, he order'd search to be made for the body: and they had scarce digged seven foot deep, but they light upon a cross'd stone, (*cippus*;) or a stone in the back part whereof was fastened a rude leaden cross, something broad. This being pulled out, appeared to have an inscription upon it, and under it almost nine foot deep, they found a coffin made of hollow'd oak, wherein were deposited the bones of the famous Arthur. The letters have a sort of barbarous and Gothic appearance, and are a plain evidence of the barbarity of the age, which was so involved in a fatal sort of mist, that no one was found to celebrate the name of King Arthur. That strong bulwark of the British government may justly reckon this amongst his greatest misfortunes, that the age did not afford a panegyrist equal to his virtues."

and plated over with two thousand six hundred and forty pounds' weight of silver, and sixty-four pounds' weight of gold," beside many rich and valuable ornaments. He also bestowed on the abbey a large extent of territory, and a royal charter (dated 725), granting to it various immunities.

Succeeding monarchs withheld not their benefactions, but were zealous in ratifying, confirming, and adding to, the grants before made. In short, "Kings and queens, not only of the West Saxons, but of other kingdoms of the Heptarchy, several archbishops and bishops, many dukes, and the nobility of both sexes, thought themselves happy in increasing the revenues of this venerable house, to obtain them a place of sepulchre therein."

During the dreadful incursions of the Danes, it is known that their chief depredations fell on the monastic establishments, partly, perhaps, from their being the strong-holds of a religion which they hated, but more probably from the valuable plunder which there presented them an easy prey. Nor did the Abbey of Glastonbury escape the violence of these rapacious plunderers. It was deprived by them of no small portion of its splendour, and was soon doomed to exhibit a most melancholy picture of ruin and distress.

Happily, however, this sad state of things in England did not continue. The destructive course of the Danes was, by the bravery of King Alfred, effectually arrested: and on the elevation of Edmund to the throne, he was enabled to direct his efforts to restore this religious house, amongst others, to its ancient dignity. He appointed over it as abbot, the notorious, but talented, St. Dunstan, and permitted him to make free use of the royal treasury to rebuild the fabric. Born in the immediate neighbourhood, and educated from early years within the walls of the abbey, he entered, as might be expected, readily on the work. Under his auspices, a new foundation was laid, according to model brought from France: from the same country, also, a congregation of Benedictine monks was introduced into it, and by the liberality of Edmund, and of one of his successors, Edgar, Dunstan was enabled to leave the abbey at the close of the twenty-two years which he presided over it, possessed of privileges, power, and emoluments, at least equal to those which it had before enjoyed*.

At the period of the Norman Conquest, however, the abbey suffered a reverse of fortune. Its Abbot Egelnoth, being esteemed one of the principal men in the nation, was for this reason deposed from his office, and carried over into Normandy by King William, who was jealous of his newly-acquired subjects. The Abbey was also deprived by the rapacious conqueror, of a very considerable portion of its endowments. But even after this spoliation, the possessions of the establishment were still most magnificent, and by the good care of some of its abbots, and the liberal benefactions afterwards bestowed upon it, the wealth of the abbey became immensely great.

It appears that at various periods large sums were expended on the church, and other buildings belonging to the society. Soon after the conquest, about the year 1101, an entirely new fabric seems to have been raised by Abbot Herlewin, who is said to have spent four hundred and eighty pounds solely on the foundation. Henry de Blois, afterwards Bishop of Winchester, amongst other buildings, erected, from the foundation, a belfry, chapter-house, and cloister. But in the reign of Henry the Second, nearly the

whole of the abbey being consumed by fire, that monarch sent Ralph Fitz-Stephen to take measures for rebuilding what the fire had destroyed. This work was completed with great expedition, and the new church of St. Mary was dedicated by Reginald, Bishop of Bath, on the Feast of St. Barnabas, in the year 1186. This appears to have been the very building, the remains of which now exist.

In the mean time, the abbots of this monastery advanced in influence in the kingdom. They were at length mitred, became lords of Parliament, and almost rivalled in their table and retinue, even their monarchs themselves†. We may form some idea, however, of the benefits derived to the country from such establishments, in the encouragement of learning and education, and in the work of hospitality and charity, when we learn the following particulars. The last Abbot Whiting's apartment was a kind of well-disciplined court, where the sons of noblemen and gentlemen were sent for their virtuous education, and returned thence excellently accomplished. After this manner he bred up nearly 300 pupils, beside others of a lower rank, whom he fitted for the universities at home. His table, attendants, and officers, were an honour to the nation; he is said to have entertained 500 persons of consideration at one time; and on Wednesdays and Fridays weekly, all the poor of the country around were relieved by his peculiar charity‡.

D. I. E.

† The Abbot of Glastonbury was always a member of the Upper House of Convocation, and a parliamentary Baron, being summoned by a particular writ to sit amongst the elders and barons of the realm.

‡ COLLINSON'S *Somersetshire*.

DIFFERENT KINDS OF EXERCISE.

DIFFERENT kinds of exercise suit different constitutions. The object, of course, is to employ all the muscles of the body, and to strengthen those especially which are too weak; and hence, exercise ought to be often varied, and always adapted to the peculiarities of individuals. Speaking generally, *walking* agrees well with everybody, but as it exercises chiefly the lower limbs, and the muscles of the loins, and affords little scope for the play of the arms, and muscles of the chest, it is insufficient of itself to constitute adequate exercise, and hence the advantages of combining with it movements performed by the upper part of the body, as in rowing a boat, fencing, shuttlecock, and many other useful sports. Such exercises have the additional advantage of animating the mind, and, by increasing the nervous stimulus, making exertion easy, pleasant, and invigorating. Nature, indeed, has shown her intention that the upper part of the body should always partake in the exercise of the lower, by rendering it impossible for us even to walk gracefully, without the arms keeping time as it were with the movements of the legs.

Pedestrian excursions, in pursuit of mineralogical or botanical specimens, or in search of scenery, combine in their results all the advantages which well-conducted exercise is capable of yielding, and are much resorted to in the German seminaries, for the purpose of developing the mental and bodily powers: and on the Continent, in many institutions, a regular system of useful manual occupation is substituted for mere play, and with decided advantage. For not only is the physical organization thereby strengthened and developed, but the mental energy and dignity of character are increased, and the mind becomes better fitted for independent action.

* Glastonbury Abbey was the scene of the same Dunstan's most celebrated miracles, as they have been represented.

Exercise, however, must always be proportioned in extent to the constitution, and previous habits of the individual. Even a single day of excessive fatigue will sometimes suffice to interrupt growth, and produce permanent bad health; and an instance has occurred of a strong young man, who brought on a severe illness, and permanent debility, by sudden return to hard exercise for a single day, although some years before he had been accustomed to every species of muscular exertion, in running, leaping, and walking.

Riding is a most salubrious exercise, and where the lungs are weak, possesses a great advantage over walking, as it does not hurry the breathing. It calls into more equal play all the muscles of the body; and, at the same time, engages the mind in the management of the animal, and exhilarates by the free contact of the air, and more rapid changes of scene. Even at a walking pace, a gentle but universal and constant action of the muscles is required, to preserve the seat, and adapt the rider's position to the movements of the horse; and this kind of muscular action is extremely favourable to the proper and equal circulation of the blood through the extreme vessels, and to the prevention of its undue accumulation in the central organs. The gentleness of the action admits of its being kept up without accelerating respiration, and enables a delicate person to reap the combined advantages of the open air, and proper exercise, for a much longer period than would otherwise be possible.

Dancing is a cheerful and useful exercise, but has the disadvantage of being used within doors, in confined air, often in dusty rooms, and at unseasonable hours.

Gymnastic and callisthenic exercises are now rather sinking in public estimation, from overlooking the necessity of adapting the kind and extent of them to the individual constitution. It is certain, indeed, that many of the common gymnastic exercises are fit only for robust and healthy boys, and not at all for improving those who are delicately constituted, and who stand most in need of a well-planned training. Here, again, the general principle comes to our assistance; carefully to avoid great fatigue, and always to adapt the kind, degree, and duration, of every gymnastic exercise, so as to produce the desired results of *increased nutrition and strength*; and to remember that the point at which these results are to be obtained, is not the same in any two individuals, and can be discovered only by experience, and careful observation.

For giving strength to the chest, *fencing* is a good exercise for boys, but the above limit ought never to be exceeded, as it often is, by measuring the length of a lesson by the hour-hand of a clock, instead of its effects upon the constitution. Shuttlecock, as an exercise which calls into play the muscles of the chest, trunk, and arms, is also very beneficial, and would be still more so, were it transferred to the open air. After a little practice it can be played with the left as easily as with the right hand; and is, therefore, very useful in preventing curvature, and giving vigour to the spine in females. It is an excellent plan to play with a battledore in each hand, and to strike with them alternately. The play called the *graces* is also well adapted for expanding the chest, and giving strength to the muscles of the back, and has the advantage of being practicable in the open air. *Dumb-bells* are less in repute than they were some years ago; but when they are not too heavy, and the various movements gone through are not too eccentric or difficult, they are very useful. They do harm

occasionally, from their weight being disproportioned to the weak frames which use them; in which case they pull down the shoulders, by dint of mere dragging. When this or any other exercise is resorted to in the house, the windows ought to be thrown open, so as to make the nearest possible approach to the external air.

Reading aloud and recitation are more useful and invigorating muscular exercises than is generally imagined, at least when managed with due regard to the natural powers of the individual, so as to avoid effort and fatigue. Both require the varied activity of most of the muscles of the trunk to a degree of which few are conscious, till their attention is turned to it. In forming and undulating the voice, the muscles in constant action communicate to the frame a healthy and agreeable stimulus; and consequently, where the voice is raised, and elocution rapid, the muscular effort comes to be even more fatiguing than the mental, especially to those who are unaccustomed to it. When care is taken, however, not to carry reading aloud, or reciting, so far at one time as to excite the least sensation of soreness or fatigue in the chest, and it is duly repeated, it is extremely useful in developing and giving tone to the organs of respiration, and to the general system. To the invigorating effects of this kind of exercise, the celebrated Cuvier was in the habit of ascribing his own exemption from consumption, to which, at the time he was appointed to a professorship, it was believed he would otherwise have fallen a sacrifice. The exercise of lecturing gradually strengthened his lungs, and improved his health so much, that he was never afterwards threatened with any serious pulmonary disease. But of course this happy result followed only because the exertion of lecturing was not too great for the then existing condition of his lungs. Had the delicacy of which he complained been further advanced, the fatigue of lecturing would only have accelerated his fate, and this must never be lost sight of in practically applying the rules of exercise.

It appears, then, that the most perfect of all exercises are those sports which combine free play of all the muscles of the body, mental excitement, and the unrestrained use of the voice, and to such sports, accordingly, are the young so instinctively addicted, that nothing but the strictest vigilance, and fear of punishment, can deter them from engaging in them the moment the restraint of school is at an end.

Many parents, absorbed in their own pursuits, forgetful of their own former experience, and ignorant that such are the benevolent dictates of Nature, abhor these wholesome outpourings of the juvenile voice, and lay restrictions upon their children, which, by preventing the full development of the lungs and muscles, inflict permanent injury upon them in the very point where in this climate parents are most anxious to protect them.

But enough has been said to enable any rational parent or teacher to determine the fitness of the different kinds of muscular exercise, and to adapt the time, manner, and degree of each to every individual under his care.

[Abridged from COMBE'S *Physiology applied to Health, &c.*]

THOUGH you may look to your understanding for amusement, it is to the affections that we must trust for happiness. These imply a spirit of self-sacrifice; and often, our virtues, like our children, are endeared to us by what we suffer for them. Remember, too, that conscience, even when it fails to govern our conduct, can disturb our peace of mind. Yes, it is neither paradoxical, nor merely poetical to say, "That seeking other's good, we find our own."—SHARPE.

ADVANTAGES OF BIOGRAPHY.

THE Christian community at large owes a great debt of gratitude to the recorded examples of its purest and holiest members. Individually exhibiting the beauty and excellence of the gospel principles by which they are governed, and collectively embodying a living and substantial representation of that fulness of stature to which a disciple of Christ may attain, they grow into an exhaustless treasury of motives and inducements to holy living, and of models of Christian deportment, which diffuses its richness over the church, and counteracts the persevering endeavours of the world to debase the standard of Christian faith and holiness.

To such sources, blessed by the fertilizing influences of that Holy Spirit which works in us to will and to do, many have owed their first religious impressions, many more have been advanced and strengthened in the way of peace; and while the church lasts, and the stores of Christian example increase, still more extensive and salutary effects may be expected to flow from the lives of the servants of God.

There each member of the church, alike the pastor and the flock, may contemplate a variety of bright and shining patterns of active piety, and devoted love of God; he may behold after what manner the worthiest of his kindred men have lived and breathed the gospel. He may calmly and profitably examine the trials and temptations they endured, the armour with which they were provided, the victories they gained, and their last great triumph as more than conquerors. He may learn a lesson scarcely less instructive from the records of their weaknesses, deficiencies, and falls, which, like buoys floating over perilous shoals in the ocean, give warning of the course in which danger is to be apprehended. And by the whole survey of their characters, he may be excited to renewed diligence and watchfulness, and stimulated to grow in the Christian graces of faith, hope, and charity.

There the pastor may discern the solemn views of ministerial obligation, which have been entertained by holy men, bound by the same vows to watch for souls, and the conscientious manner in which they have executed the trust committed to them. He may be present at their studies and their prayers, may observe the workings of their plans of usefulness, may sympathize in their successes and disappointments, their trials and consolations. And thus the flame that glowed within them, may kindle a spark in his own heart, and impel him to greater labour and prayer, in feeding his Master's flock, in hedging them about against the assaults of evil, and in preparing to deliver up the sheep intrusted to his care, as his joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.

And there the Christian bishop may trace the footsteps of those who, from the primitive times downwards, have most magnified their apostolic office by their manner of discharging its duties; who have given special *attendance to reading, to exhortation, to doctrine*; who have been examples of the *believers, in word, in conversation, in charity, in spirit, in faith, in purity*; who have taken care of the church of God, as *stewards for him*; labouring to render their function instrumental in the highest degree, to the spiritual efficiency of the church, of which they are the responsible overseers.

[From *Horne's Lives of Eminent Christians.*]

WHAT is the best security for the happiness of life, and the most to be depended upon for making us contented with ourselves, and respectable to others?—Equanimity. What are the best means of attaining this?—Piety and resignation.—DANBY.

WILD BEAST FIGHTS.

THE following is a striking, but melancholy picture of cruelty towards the brute creation, mingling itself in what are called national sports. In perusing accounts such as these, we cannot but reflect with satisfaction, that, in this country, all public exhibitions in which the inferior animals are made to bleed for the mere amusement of man, may be said to be entirely abandoned, as unmanly and unbecoming a Christian people.

BEING on a visit to the Coorg Rajah, the author was invited to witness some of the contests with ferocious animals, which form a part of the amusements of that prince. The Rajah, it appears, prided himself on the possession of savage creatures, having sundry lions and tigers, in cages, some of which were under such control, that it was said, he was in the habit of introducing them into his palace before his guests, without even the restraint of a keeper.

On the day appointed the party repaired to the palace of the Rajah, and after a liberal repast, proceeded to a gallery that overlooked an area full a hundred yards square, and as soon as the prince arrived the sports commenced.

The first contest was between a boar and three goats in succession. The next was of a far more awful character. A man entered the arena, armed only with a Coorg knife, and clothed in short trousers, which barely covered his hips, and extended halfway down the thighs. The instrument, which he wielded in his right hand, was a heavy blade, something like the coulter of a plough, about two feet long, and full three inches wide, gradually diminishing towards the handle, with which it formed a right angle. This knife is used with great dexterity by the Coorgs, being swung round in the hand before the blow is inflicted, and then brought into contact with the object intended to be struck, with a force and effect truly astounding.

The champion who now presented himself before the Rajah was about to be opposed to a tiger, which he volunteered to encounter almost naked, and armed only with the weapon I have described. He was rather tall, with a slight figure; but his chest was deep, his arms long and muscular. His legs were thin; yet the action of the muscles was perceptible with every movement, whilst the freedom of his gait, and the few contortions he performed preparatory to the hazardous enterprise in which he was about to engage, showed that he possessed uncommon activity, combined with no ordinary degree of strength. The expression of his countenance was absolutely sublime when he gave the signal for the tiger to be let loose: it was the very concentration of moral energy—the index of a high and settled resolution. His body glistened with the oil which had been rubbed over it in order to promote the elasticity of his limbs. He raised his arm for several moments above his head when he made the motion to admit his enemy into the area. The bars of a large cage were instantly lifted from above; a huge royal tiger sprang forward and stood before the Coorg, waving his tail slowly backward and forward, erecting the hair upon it, and uttering a suppressed howl. The animal first looked at the man, then at the gallery where the Rajah and his court were seated to see the sports, but did not appear at all easy in its present state of freedom:—it was evidently confounded at the novelty of its position. After a short survey, it turned suddenly round, and bounded into its cage, from which the keepers, who stood above, beyond the reach of mischief, tried to force it, but in vain. The bars were then dropped, and several crackers fastened to its tail, which projected through one of the intervals.

A lighted match was put into the hands of the Coorg; the bars were again raised, and the crackers ignited. The tiger now darted into the arena with a terrific yell; and while the crackers were exploding, it leaped, turned, and writhed, as if in a state of frantic excitement. It at length crouched in a corner, gnawing as a cat does when alarmed. Meanwhile its retreat had been cut off by securing the cage. During the explosion of the crackers, the Coorg stood watching his enemy, and at length advanced towards it with a slow but firm step. The tiger roused itself and retreated, the fur on its back being erect, and its tail apparently dilated to twice the usual size. It was not at all disposed to commence hostilities; but its resolute foe was not to be evaded. Fixing his eyes intently upon the deadly creature, he advanced with the same measured step, the tiger retreating as before, but still presenting its front to its enemy. The Coorg now stopped suddenly; then moving slowly backward, the tiger raised itself to its full height, curved its back to the necessary segment for a spring, and lashed its tail, evidently

meditating mischief. The man continued to retire; and as soon as he was at so great a distance that the fixed expression of his eye was no longer distinguishable, the ferocious brute made a sudden bound forward, crouched, and sprang with a short, sharp growl. Its adversary, fully prepared for this, leaped actively on one side, and as the tiger reached the ground, swung round his heavy knife, and brought it with irresistible force upon the animal's hind-leg, just above the joint. The bone was instantly severed, and the tiger effectually prevented from making a second spring. The wounded beast roared; but turning suddenly on the Coorg, who had by this time retired several yards, advanced fiercely upon him, its wounded leg hanging loose in the skin, showing that it was broken. The tiger, now excited to a pitch of reckless rage, rushed forward upon its three legs towards its adversary, who stood with his heavy knife upraised, calmly awaiting the encounter. As soon as the savage creature was within his reach, he brought down the ponderous weapon upon its head with a force which nothing could resist, laid open the skull from ear to ear, and the vanquished foe fell dead at his feet. He then coolly wiped the knife on the animal's hide, made a dignified salaam to the Rajah, and retired amid the loud acclamations of the spectators.

His Highness informed us that this man had killed several tigers in a similar manner; and that, although upon one or two occasions he had been severely scratched, he had never been seriously wounded. The Coorgs, moreover, are known often to attack this terrible animal in the jungles with their heavy, sharp knives, and with almost unfailing success. Upon the present occasion, nothing could exceed the cool, cautious, and calculating precision with which the resolute Hindoo went through his dangerous performance. The sports of the first day concluded with wrestling, in which some extraordinary instances of strength and agility were displayed.

Next morning we again repaired to the palace at an early hour; the Rajah was ready to receive us, and after a slight refreshment, we took our station in the gallery to witness the second day's sports. We were prepared for an unusual sight. A lion was to be turned into the arena with an African buffalo, purchased by his Highness some months before, and which still remained uncommonly wild and fierce.

We had not long taken our station in the gallery, before the buffalo was driven from its stall. The moment it entered

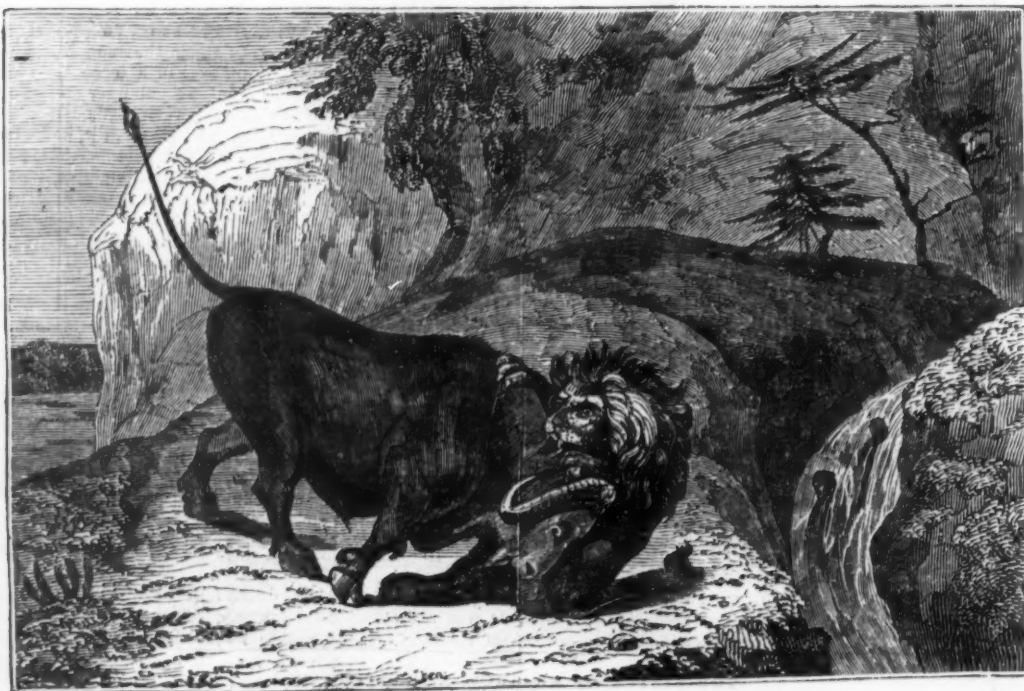
the enclosure it began to bellow and plunge violently, throwing the dirt from its heels into the air at least a dozen feet high. It was a bony animal, as large as a Durham ox, though not, perhaps, quite so tall, its legs being short in proportion to its size. It had an immense head, with long horns, that curled like those of a ram, whilst its large projecting eye and dilated nostril gave it an expression of extreme fierceness. There was scarcely any hair upon its body, except on the neck and tail: at the extremity of the latter appeared a large tuft, very thick and coarse. It was altogether a very noble creature, full of strength and fury,

Crook-knee'd and dewlapped, like Thersalian bulls.

After a few moments the bars of the lion's cage were raised, and the kingly animal bounded forward. It was one of the finest I had ever seen. A Hindoo sage has said that "the elephant, the lion, and the wise man, seek their safety in flight; but the crow, the deer, and the coward, die in their nest." In the present instance, however, the lion was fully vindicated from the obloquy of such vulgar wisdom, as will be presently seen.

It stalked majestically forward, but, seeing the buffalo, dropped upon its belly, swept the ground with its tail, and then uttering a short growl, made two or three leaps, and sprang upon its adversary's neck without further preliminaries. The sudden shock brought the buffalo upon its knees; but immediately recovering, the latter threw back its head with a violence that dislodged the lion, casting it with prodigious force against the strong wooden palings of the enclosure, at the same time striking one of its horns into the flank of its assailant and opening a hideous gash. The lion was for a moment stunned; nevertheless, before its enemy had time to take advantage of its condition, it was on its legs, and had again sprung upon the buffalo's neck, which it lacerated dreadfully. There was now a deadly struggle; but the latter, repeating the same action which had before disengaged it from the gripe of its tawny foe, threw the lion against the palings with still greater violence than before, and there gored it with an animation that soon entirely disabled the noble beast from renewing the contest. The buffalo was by this time so exhausted that it fell by the side of its prostrate enemy. After some exertion the keepers got it upon its legs and led it from the scene of combat. The lion was with difficulty dragged into its cage, but in a few days appeared little the worse.

[From the ORIENTAL ANNUAL.]



LION AND BUFFALO FIGHT.